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SOME

EXPEDIENTS

Without which

ENGLAND

K [Apt. Mus.]

Cannot be Happy.

Humbly Offer'd to the Conſideration of Both Houſes of PARLIAMENT.

LONDON,

Printed and Sold by *J. How*, at the *Seven-Stars* in *Talbot-Court*, in *Grace-Church-Street*, 1703.

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SOME

EXPEDIENTS

for

ENGLAND

Weekly Office in the Investigation of Book Thefts
at Baker Street.

LONDON

Printed and Sold by T. Lowe, at the Seven Stars
in Fullwood's-Rents, near Holborn, 1793.

SOME EXPEDIENTS, &c.

EXPEDIENT. I.

The Care of Religion.

I Can begin this Treatiſe with no better Expedient for our common Safety, than the Care of our Holy Religion: As no Projects or Intentions for the Common Good, nor Armies and Navies Equipt for the Defence of a Kingdom, can have Succeſs without the ſpecial Providence of the Almighty; ſo in all our Tranſactions for the State, and the Queen, the Head thereof, we ought principally to Reſpect him, by whom *Queens Reign*, and by whom Kingdoms Flouriſh. The Heathen *Romans* would never begin an Enterprize without Invocation and Prayer to the Immortal Gods, believing that nothing could be well ſaid or done without their Aſſiſtance; as *Pliny* expreſſeth himſelf in the beginning of his Panegyrick to *Trajan*. *We have yet higher and more Worthy Examples from the Holy Scriptures.* And therefore do I begin with this Expedient, Beſeeching the Almighty, who gives unto Senators Wiſdom to put it into the Hearts of our Repreſentatives, to take ſuch Care of our Holy Religion, and the Cauſe of God, that Divine Favour and Mercy may Attend all our Undertakings for the Preſervation of our Dear Country.

Our endeavours in this Point ought not to be Circumſcrib'd to a Party, but ought to be Unconfin'd and Extenſive, as true Charity it ſelf. Our Repreſentatives, in the Laws of our Anceſtors, are call'd the *Grand Inqueſt of the Nation*, the *Common Council of the whole Kingdom*; they are to enquire into the Grievances, and to hear the Complaints of all the good People, without any Reſpect to ſuch or ſuch a Party in Religion. The Collective Religious Body of the Kingdom of *England* are Chriſtians under the Denomination of Proteſtants; and whoever goes about to Diſcriminate and make Parties among 'em, is by ſo much an Enemy to our Holy Religion, and endeavours by Religious Broils amongſt its Members, to deſtroy the whole Body of the Church.

We ought well to diſtinguiſh betwixt *Opinion* and *Religion*, betwixt the Notions of particular Perſons concerning the Doctrines of the Eſtabliſh'd Church and the Doctrines themſelves. The Doctrines of the Church of *England* are ſuch as no good *Proteſtant* can Gainſay, and yet from thoſe very Doctrines have Men rais'd Opinions that have ſet the Nation in a Flame, ſuch as are the Doctrines of *Paſſive-Obedience* and *Non-Reſiſtance*, and other Enſlaving Tenents; and indeed we were at laſt come to that paſs, that we muſt be of the Religion in Faſhion, *i. e.* Of the Opinion of the Great Men at Court; other-

wiſe we ſhould not be eſteemed good *Churchmen*, or Qualified for the Princes Favour; and by this Means, at laſt in the Reign of King *James* II. we were told we muſt be of the Kings Religion; I only mention this to let you ſee how Fatal Opinions in Religion are, when they become Predominant in a Kingdom; and how little Regard we ought to have to the Opinions of *Stateſmen* in Matters of *Religion*, who advance Notions both in *Church* and *State*, only to ſerve their own Private Intereſt at the Expence of the Publick: For 'tis well known that the Opinions raiſed by *Stateſmen* in the Reign of King *Charles* II. and which were continued by *James* II. coſt us above 70 Millions of Money; and the preſent War being the Effect of thoſe Opinions, we don't know but it may coſt us above as much more.

We can therefore never be too Nice in our Diſtinctions betwixt *Opinion* and *Religion*; for tho' *Opinionators* may ſeem Religious Men, you'll find 'em in the Bottom Self-Intereſted Chriſtians, abundance of Self-Intereſt in 'em, ſet off with the thin pretence of Religion; as a little Oyl will cover a great Superficies of Water. And it has always been obſerved, that Men who have made deſperate Concluſions, and ſuch as have formed ſtrange Opinions from the Doctrinals of Religion, have been poſſeſſed with a Spirit of Perſecution, than which nothing is more diſagreeable with the Doctrines of our Bleſſed Saviour, who is the Head of his Viſible Church, throughout all the World: And in all Ages we find that where Perſecution has been encouraged and promoted, in that place there has been a Viſible Decay of Piety, and true Religion, and, in fine, a Loſs of Liberty and Property to the People. As the Duke of *Buckingham* very well ſays in his Speech to the Houſe of Lords. *There is, methinks, in this Notion of* Perſecution, *a very groſs miſtake, both as to the Point of Government, and the Point of* Religion.—*There is ſo as to the Point of* Government; *becauſe it makes every Mans Safety depend on the Wrong Place, not upon the* Governour, *or a Mans Living well towards the* Civil Government *Eſtabliſhed by* Law, *but upon his being Tranſported with Zeal for every Opinion that is held by thoſe that have Power in the Church then in Faſhion.* ——— *And it is, I conceive, a Miſtake in* Religion, *becauſe it is poſitively againſt the Expreſs Doctrine and Example of* Jeſus Chriſt. ——— *Nay, my Lords, as to our* Proteſtant Religion, *there is ſomething in it yet worſe; for we* Proteſtants *maintain, that none of thoſe Opinions, which* Chriſtians *differ about, are* Infallible; *and therefore in us it is ſomewhat an Inexcuſable Conception, That Men ought to be deprived of their Inheritance, and all the Certain Conveniences and Advantages of* Life, *becauſe they will not agree with us, in our Uncertain* Opinions *of* Religion.

Now we muſt not Circumſcribe Perſecution to Dragooning, and Violent Actions on the Bodies of Men, nor to Impriſonments, and Seizures of Goods, and Diſpoſing of Heritages: Men are otherwiſe Perſecuted, *viz.* by the Tongue, and when they are Miſrepreſented to the Soveraign, as Enemies to the State, becauſe they do not entertain the ſame Opinions in Religion with the Miniſters of the Court; and when they are hereby incapacitated from Publick Employments, which are the Tokens of Royal Favour, and are the Birthright of *Engliſhmen* without Diſtinction: Beſides the Damage this does Religion it ſelf, this practiſe viſibly affects the State; for hereby Men that are altogether Ignorant of the Employments and Offices they poſſeſs, are advanced to ſuch Poſts, meerly upon Conſiderations of their being of the Faſhionable Opinion in Religion; thus the Government is ill Served, and the Publick Treaſure miſerably Laviſh'd and Confounded, thro' the Religious *Caprice* of Leading Men in the State.

Thoſe who confine Religion to private Opinions, do not only alter the Nature, but thereby they deſtroy the very Eſſence of it; for when Religion and ſecular Notions are confounded one with the other, we are put to the Trouble of ſeparating them, before we can diſtinguiſh one from the other. And a Religion thus confus'd, and interwoven with Secular Intereſt, can be called no other than a State Religion; which if we examine into the Nature of it, we ſhall find it the moſt incongruous and indefenſible Point that

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can be. It is impoſſible that a State ſhould be ſupported by Opinions in Religion; Becauſe thoſe Opinions can never ſuite the Minds of all the People of a Realm, and 'tis the People, and not their Opinions, that are the Defence of a Government: Now we have Laws that are made for the Security of the Government, and thoſe Laws are ſuited to the Minds of the People; every Man having Protection from them, which he never can expect from Opinions in Religion. And thoſe Princes that have Built their Thrones on the Sandy Foundations of their Courtiers Notions, have found themſelves miſtaken when they have expected Stability from thoſe Props; and I have always made it my Obſervation, That thoſe Miniſters who have been ſuch mighty Sticklers for Notions and Opinions in Religion, have ever been Men of the Weakeſt parts, and the leaſt Read in Maxims of Policy, and have hardly been capable of Underſtanding a Paragraph in *Machiavel*; but by their Cant in Religion, with new Opinions and Notions, ſuited to the Arbitrary Deſires of Princes, they have curry'd Favour with their Soveraigns, for their own Advantage, and as often to the Ruin of the Prince, of which we do not want Inſtances, in *Engliſh* Hiſtory.

I have hitherto ſpoken of Religious Opinions in General, let me now bring the Diſcourſe nearer home, and apply it to the Religion of *England*: The Church of *England*, as it is by Law Eſtabliſhed, I may, without Detraction from Foreign Reformed Churches, believe to be the Head of the Proteſtant Churches; its Doctrines are Sound, and Agreeable to the Canon of the Scriptures: The Laws of our Country have recognized the Laws of God, and the true Worſhip of him, is enforced by the Sanction of our Legiſlative Power; ſo that in *England* we may ſay, The *Chriſtian Religion* in its Purity is thoroughly Eſtabliſh'd. Now theſe Opinions and Notions of Religion, which are the Effect of Intereſt or Fancy, are not to be deemed any part of the Eſtabliſh'd Religion. The Deſign of conſtituting a Church under ſuch or ſuch Articles of *Religion*, is meerly for the Service of God, and the Good of the Souls of Men: Whatſoever Notions therefore are advanced contrary to the End and Deſign of its Conſtitution, ought to come under the Cognizance of the Civil Magiſtrates, as deteſtable Errors.

The Reader perhaps will ſay that *I* am Encouraging of Perſecution, whilſt I am ſpeaking againſt it: God forbid that I ſhould have ſuch a Thought; I ſpeak not here of *Religion*, but of the Exceſs of it, which is *Superſtition*; or *Immorality*, which is a Privation of all *Religion*. *Religion*, like *Vertue*, conſiſts in a Mediocrity. I hope I may Love the Church of *England* very well without running on the Ridge of it, or Supplanting the Devil by ſhoving him from his Seat on the Pinnacle of the Temple. All Mens Spirits are not alike Volatile; one Man has not ſo much *Mercury* in his Compoſition as another, and if ſo, there is a Difference in the Bodies of Men, ſome are Groſs and Fat, others are Thin and Light; one Man can hardly Aſcend the *Belfrey*, by the time another is got into the *Spire* of the *Steeple*; ſome Sons of the Church are meer *Anakims*, others but *Pigmies*, and who can help all this? We are no more able to change our Minds than we are able to change our Bodies, and yet for all the Differences before mentioned, we all of us belong to the Church of *England*, as much as we do to the Species of Mankind, notwithſtanding the Differences of Shape and Stature. But the moderate Churchman is ſtill the better Chriſtian. Extreams are as troubleſome in *Religion*, as in the Body: If the Blood be heated to an Intenſe Degree, the Feaver hardens the Earthly Tabernacle till it moulders into its Original Duſt; if the Blood be Chil'd by extream Cold, the Limbs grow Friggid, the Joints are Benumb'd, and the *Compoſitum* is Shrivel'd to a Carcaſe: 'Tis the ſame thing in *Religion*, when an Intemperate Heat has ſeiz'd the Man, he mounts like a *Rocket* in the Air, till we have loſt the *Chriſtian* out of Sight; and when he Deſcends to *Immorality*, than both the *Man* and the *Chriſtian* is loſt in *Senſuality* and *Vice*.

I have made it my general Obſervation of theſe *High-Flyers* in Religion, that they are either Men of no Morals, Diſſolute Lives and Converſation, Enemies to the Life of Goodneſs, and Oppoſers of Reformation of Manners; or elſe they are Men of ſeeming Morals, and

and that make Specious Pretenſions to the Church, for the Sinister Ends of Profit and Preferment. 'Tis a hard matter to Judge of the Hearts of Men; we have but one way allowed us to do it by, and that is by their Actions: Now when I ſee a Man given to all manner of *Debauchery* and *Prophaneſs*, when I hear him *Curſe* and *Blaſpheme*, and unwarrantly Reproach and Cenſure his Neighbour, whatever Pretenſions he can make to Religion, I muſt conclude he is no true Son of the Church of *England*; becauſe his Life and Converſation is not warranted by her Articles of Religion, and becauſe he is in a League and Friendſhip with *Vice* and *Immorality*, which are her greateſt Enemies. When I find a Man making a pretence to the Church and Religion, and find that Gain is the Occaſion of his Godlineſs, that, under a *Pretence* of Religion, he Accumulates Offices and Wealth, without any Regard to the Honour of the Crown, and the Neceſſities of the State; I muſt not believe this Man to be a true Son of the Church of *England*: and this is the moſt dangerous of all Pretenders to the Church; for he looks ſo much like its *Legitimate Iſſue*, that he can hardly be diſcerned from her true Sons. *Coveteouſneſs* may paſs for *Thriftineſs* and may ſeem the contrary to *Profuſeneſs* and *Extravagance*; a Mans *Penury* may keep him from *Drunkenneſs*, and ſo he may be eſteemed a Sober Man; Reaſons of Intereſt may keep him from *Curſing* and *Swearing*, and other manner of *Prophaneſs*; and thus he is the more dangerous, becauſe he is within us, and we do not eſteem him an Enemy as in deed he is.

The only true Son of the Church is therefore one, that not only owns, but Practiſes her Doctrines; that is not in Shew only, but in Deed a *Chriſtian*; that Loves *Chriſt* in all his Members, whether High or Low, Rich or Poor, or of what Party or Denomination ſoever: He is one that rejoyces to ſee the Work of *Reformation* done by any Hands, and loves the Inſtrument that does it, let it be of what Make or Size ſoever: When he ſees many turned to *Righteouſneſs*, he does not Envy thoſe that have done it, their Shining like Stars in the Firmament of Heaven. He will not fall out with his Brother in the way to Salvation, on the ſmall Punctilio's of Decency and Order, and the Right Hand of Fellowſhip; but will Comfort and Aſſiſt him in the Hazardous and Slippery way to Eternity; he will eaſe him of his Burthen, by helping him to remove the Scruples from his Conſcience, by diſintangling him from the Fetters of Sin, which makes him move ſo heavily on in his way to Salvation. The Buſineſs of his Life is to do good to the Souls of Men, and to their Bodies, by Strengthening the Weak, and Confirming the Strong, by being Charitable to the Poor, and a Friend to the *Juſt Rights* and *Liberties* of Mankind.

This is the Temper and Inclination of a good Chriſtian, and the very Characteriſtick of a true Member of the Church of *England*; and this is the Temper that muſt be maintain'd amongſt all the Profeſſors of *Religion* in *England*: This is the true *Religion* and Undefiled, in the Preſervation of which, we may expect the Bleſſing of the Almighty upon our Queen, on our Selves, on our Navy, on our Armies; and without which, we muſt expect nothing but Judgment. And this leads me to

EXPEDIENT. II.

Of Union amongſt all Proteſtants.

This indeed is a Noble Expedient, and worthy the Care of a *Chriſtian* Senate. Nor is it an *Herculean* Labour, an unſurmountable Difficulty. If we could once Reform our ſelves from *Pride* and *Haughtineſs*, from *Self Love* and *Envy*, and from an Inplacable, Inveterate Temper of Mind, how ſoon might this Glorious Work be effected? Tho' we are ſo far off from this happy State, methinks there is a near paſſage to it; and is there any need of Arguments to reconcile Men to themſelves, and to their own Eternal Intereſt?

Intereſt? We have made ſeveral Attempts towards a Comprehenſion among *Proteſtant Diſſenters*, and the *Church*, which by ſome Wiſe Men has been thought practicable; eſpecially betwixt the *Church* and the *Presbyterians*, who are by much the greater part of the *Diſſenters*. There was a great Step taken towards this good Work ſome Years ago; but as if God Almighty would not beſtow ſo great a Bleſſing on ſo Sinful a Nation as *England*, he took to Himſelf the great Inſtruments engaged therein, all in one Years time, *viz.* Our Great Queen *Mary* of Bleſſed and Immortal Memory, the Learned and Pious Doctor *Tillitſon*, Arch-Biſhop of *Canterbury*, and the Reverend and Learned Mr. *Flemming*. This was a Year wherein the Church of *Chriſt*, and the State of *England*, received the greateſt Blow that has been known in the Memory of Man, by loſs of its great Patrons: And ever ſince their Deaths no Advance have been made towards an Accommodation among *Proteſtants*, Profeſſing the ſame Faith, and living under the ſame Government.

In *Religion*, as in *Phyſick*, we muſt look into the Cauſes of the Diſtemper, we muſt know its Origine before we can Rationally propoſe Remedies for a Cure. And here we need not look farther back than to the *Reſtoration* of King *Charles* II. at which Time the Diſſent began; the Biſhops were reſtored with the King, and the *Epiſcopal Government* was Re-Eſtabliſhed in *England*. Thoſe Perſons who had enjoyed the Church *Revenues* in the time of the Common-Wealth, having taken the Solemn League and Covenant, could not comply with the Ceremonies of the Church, without breach of Oath and Covenant, and without Violence Offered to their Conſciences; whereupon they left their Livings, but thinking themſelves Bound, *Virtute Officij*, to Preach the Goſpel, they ſet up ſeparate Congregations, and Exerciſed their Miniſterial Functions in private.

The Churchmen being reſtored, with a Genius peculiar to *Party-Engliſhmen*, they uſed all the Violence that poſſible could be againſt the Diſſenters, ſo that the whole Reign of King *Charles* the Second was a continued Scene of Perſecution, only with ſome ſhort Intervals of *Indulgence*. And tho' King *Charles* 2d, in his Nature was a Merciful Prince, and no way Enclined to Perſecution, yet the *Tantivies* of that *Reign* preſs'd him ſo cloſe, that we find in the Acts of his Time, he could not get a Money Bill paſs'd before he had paſs'd ſome Oppreſſive Act or other againſt the *Diſſenters*. The Perſecution viſibly encreaſed the Number of the Diſſenters, inſtead of leſſening them; they throve like *Camomile* by Oppreſſion; and as it is contrary to *Reaſon* that outward Puniſhments ſhould Effect and Convince the Mind, ſo by *Experience* we know, that no Prince yet could by the Severity of Humane Laws, bring his Subjects to a Uniformity of Principles. The *French* King has for many Years Executed his Tyranny in *Maſſacres*, *Murders*, and *Dragooning* of his Proteſtant Subjects into a Compliance with his way of Worſhip, by which Means ſome Hundred Thouſands of them have left their Country to the weakening of its Native Strength; and yet we find there are enough of them left in the little Country of the *Cevennes*, to withſtand by Force of Arms all the Troops he can ſend to Suppreſs them.

Perſecution and *Irreligion*, are Inſeparable Companions: As the Clergy at that time grew Formidable by the Execution of the Acts made againſt *Proteſtant* Diſſenters, ſo they little minded their Preaching Work; and growing too Scandalous in their Lives and Converſations, they hereby encreas'd the Number of the Diſſenters. And indeed this one thing has made above half the Diſſenters in *England*: All the People of our Country are *Religious*, at leaſt in Notion, and they think they are Bound to ſerve God in ſome manner or other: Some are Chriſtians indeed, and have a reliſh and ſavour of the great things belonging to Salvation. Theſe go not to Church out of Formality and Shew, they have no other views in *Religion* than the good of their Immortal Souls in a Future State. They go not forth to ſee a Reed ſhaken with the Wind, but to hear a Prophet, who ſhall reveal to them the great Myſteries of the Goſpel. They come not to Church to hear Stories of 41, and bitter and uncharitable *Reflections* on their *Proteſtant* Brethren; but to be Inſtructed in the Way to Heaven, and to be Taught to know Chriſt and him Crucified. 'Tis too Notoriouſly true, that too many of our Clergy in thoſe times turn'd *Boutefeus* in the Pulpit, and exercis'd their Lungs more in Railery than *Religion*; Inſtead

ſtead of inſtructing their People in the Liberty wherein *Chriſt had ſet them Free*, they Taught them the Enſlaving Doctrines of *Paſſive-Obedience* and *Non-Reſiſtance*. They were no other than State-Divines, and run into Court-Factions, and drew as many of their People after them, as would be Miſled by the vain Notions of *Arbitrary Power* with Hopes of Court Preferments These were generally ſuch as were Preachers in and about the City of *London*; and if any others did not run into the ſame Exceſs of *Loyalty* and *Perſecution* with themſelves, then they were Branded as Presbyterians, and Enemies to the Church; ſo that we had not a *Sober Religious* Man of the Church of *England*, but what was ſtigmatiz'd as a Diſſenter, notwithſtanding he was of the Communion of the Church.

Whilſt theſe were Drown'd in the Mud of *Perſecution*, others of them were as deep in the Mire of *Debauchery*; which made them ſo *Scandalous* that the People thought them not proper Guides to Heaven, and very unfit to take Care of other Mens *Soul*, who were ſo very Negligent of their own; and ſo they ſought out for other Helps in the great concern of *Salvation*: And by this Means the Numbers of the Diſſenters were conſiderably encreaſed. For we cannot poſſibly expect that God ſhould Bleſs the Word to Hearers, when it is delivered by one that does not in the leaſt Practice what he Preaches.

Now, from what I have ſaid on this Subject, it neceſſarily follows, that the Union we Aim at can never be obtain'd, but by a *Reformation* of the *Clergy* of all ſorts. As Judgment begins at the Houſe of God, ſo muſt alſo this great Work.

The *Diſſenting Clergy*, at leaſt very few of them, have not the Argument to Plead, as at the *Reſtoration*, They are under no Obligations by the *Solemn League* and *Covenant*, their Conſciences are Free in that Point; and the rigid Temper of the Church-Men being much abated, and the *Penal Laws* againſt *Diſſenters* being taken off by *Act of Parliament*, there ſeems a Door open on this ſide, for many, if not for moſt, to enter into the Church.

On the other ſide, the Clergy of the Church of *England*, are now convinc'd by Experience, that Perſecution has been ſo far from Adding Numbers to the Church, that it has ſenſibly Dimmiſhed them; that too much Heat and Fire, inſtead of Strengthening, has Weakned the Walls of the Tabernacle; that all our paſt Misfortunes, the Judgments of God which have overtaken us in Years paſt, and the Impending Dangers which now threaten us, are chiefly owing to our Animoſities and Heats about *Religion*. Our *Religious Feuds* and *Cavils* not long ſince put us into a State of *Deſperation*. The Church, after they had ſpent their time in Perſecuting the Proteſtant Diſſenters, were not able to ſtand their own Ground againſt the *Papiſts*, who by the Heats among our ſelves, took the Advantage of ſtealing from us our King, and by that Means they were enabled with Power ſufficient to ſeize upon our *Civil* and *Religious Rights*. And had not the Diſſenters at that time fell in with the Churches Intereſt, and ſtood by the Eſtabliſh'd Church againſt *Popery*, we ſhould now have had neither *Proteſtant Churchmen*, nor *Diſſenters* in *England*; for there was never ſuch a horrid *Maſſacre* of *Proteſtants* Executed as was deſign'd at that time.

Now ſince Unity at a time within Memory, has ſaved the Church of *England*, and the State, from ſinking into the bottomleſs Pit of Ruin, Methinks it ſhould be an Argument from Experience for us to Unite yet faſter, under the ſureſt Bonds of Amity and Friendſhip. If the Stubbornneſs of One Party, and the Pride of the other will admit of no Conceſſions or Advances towards a Comprehenſion, however, let us Unite ſo far as to Oppoſe the Common Enemy. We ſee the *Proteſtant* and *Popiſh Powers* of *Europe*, are Confederated together in the Defence of their juſt Rights againſt the Common Oppreſſor of *Mankind*, the *French* King; and why cannot the *Proteſtant Parties* in *England* Unite for the common good of *Religion* and *Chriſtianity*? The Cauſe of *God* and *Religion* are alike the Objects of their Endeavours, and they are alike obliged to preſerve the Flock of Chriſt in theſe Kingdoms from the Dangers threatned them by the *Popiſh Wolves*.

The only way for the Church of *England*, to drain the *Conventicles*, and by that Means to make a *Uniformity* in *Religion*, is for the Clergy to *Preach* better, and to Live better than the Diſſenters; for while the Clergy are Negligent in their *Paſtoral* Charge, there will

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be ſtill occaſions for Reflections, which will promote and cauſe a *Diſſent*. We have Laws Eſtabliſhing the *Clergy* in the Revenues of the *Church*, nay, Confirming to them the ſmall *Tythes*, the *Tenth Egg*, and the *Tenth Apple*: They have Laws enough to force the People to a Payment of their *Dues*; but I know no Law whereby the People can force the Preacher to the Performance of his *Duty*. Our Laws limit the People as to the Payment of *Eccleſiaſtical Duties*; but no Obligations can be laid by the People on their Preacher, ſo as to Oblige him to his *Preaching Work*; they can only Appeal to his *Dioceſan*, which is an Appeal to another *Judge* and *Court*, than that which Obliges the *Laity* to the Payment of his *Dues*. The *Clergy* in moſt parts of this Kingdom, are either ſettled in their *Livings* by the Power of their *Dioceſan*; or by ſuch *Lay Patrons* as have the Diſpoſal of the *Livings*, and not by the Election of the People; and this makes them give their Pariſhioners as much as they pleaſe of their *Spiritual Performances*. I never ſo much as look'd into the *Laws Eccleſiaſtick*, to know how often thoſe, who have the Care of Souls, ought to *Pray* and *Preach* in their Reſpective Pariſhes. But the Scripture ſays, *It ought to be done in Seaſon, and out of Seaſon*. And 'tis obſervable in and about *London*, where there are *Lecturers* Choſen and Paid by the People, that ſuch *Lecturers* are generally the moſt Solid and Laborious *Preachers*. And it is farther Obſervable, That where ſuch *Preachers* are, the numbers of the *Diſſenters* are the leaſt; ſo that in this Caſe, we have an Argument from Experience, that *Good Preaching*, and *Good Living*, is the only way to leſſen the Numbers of the *Diſſenters*.

The Negligence of the *Clergy* in the Care of Souls, has been the only Cauſe of the Decay of *Piety* in theſe Kingdoms. And one thing the *Clergy* muſt here give me leave to mention, and that is the Neglect of Inſtructing Youth in the *Principles* of the *Chriſtian Religion*, whereby their Minds would be inured to *Religion*; and any one who has the leaſt Sence thereof, knows full well the Advantages of *Early Piety*. To have Young Ones enter themſelves into *Chriſt*'s Service, and Repair under the Banner of the Church, before they are acquainted with the falſe *Deceits*, and *Allurements* of the World, is the way to have a Nurſery, that in time will be good Soldiers of *Jeſus Chriſt*; and when they ſhall Arrive to the full Stature of Men in *Chriſt Jeſus*, they will be a *Support* and *Defence* to that *Church* in Age, to which they have been an *Ornament* in their Youth. We have a *Catechiſm*, call'd, *The Church Catechiſm*, which, I ſuppoſe, was Compoſed by the *Primitive Fathers* of our Church for other Ends and Purpoſes than to be Read at Schools, and to be Taught by Old Women. I my ſelf have known Youth Examin'd by it in the Churches, where they have made a Publick Acknowledgement of the *Doctrines* of the *Chriſtian Religion*, therein contain'd. This good *Practice* is now Diſcontinu'd both in the *Churches* and in *Private Congregations*. 'Tis not that the *Devil* takes leſs Care now to beſet Tender years with his Temptations. 'Tis not that the Power of *Sin* is leſs prevalent over the Nature of Young Ones. Tis not that the ſame Care ought not to be now in Parents, in regard to the *Souls* of their Children, as formerly; but 'tis a ſenſible Decay of true *Piety* and *Godlineſs*, that occaſions this Neglect among all ſorts of Chriſtians.

And therefore can we do a thing more acceptable to *God*, and more beneficial to our *Temporal* and *Eternal State*, than to Unite in a ſerious *Practice* of *Religion*? I pray God put it into the Hearts of our *Repreſentatives*, in theſe times of *War* and *Calamity*, to Oblige us all to a more Serious *Practice* of *Godlineſs*. But have we not the *Divine Law*? Are we not hereunto obliged by the *Statute Law* of *Heaven*? And can all the *Humane Laws* in the World, the *Frowns* of *Great Men*, the *Cenſures* of a *Profligate*, *Degenerate Age*, prevent us from doing this Neceſſary Work, if we heartily ſet about it? Were there no *Humane Laws* Countenancing the true *Practice* of *Godlineſs*; yet this we may do of our ſelves. We may enter into a *Religious Confederacy* and *Aſſociation* againſt *Sin* and the *De-*

vil. We may Arm our ſelves with *Faith* and *Prayer*, and all the Weapons of the *Righteous*. We may begin our *Warfare*, and lay Siege to the *Strong Holds* and *Fortify'd Places*, which *Satan* hath Built up in this Land. We may Storm his *Citadels*, and Undermine his *Fortifications*, and that without any *Diſloyalty* to the *State*, for he that is the beſt *Chriſtian*, is certainly the beſt *Subject*. And this brings me to

EXPEDIENT III.

Of Reformation of MANNERS.

THIS is the Neceſſary Conſequence of what I ſaid before, for without *Reformation of Manners*, you'll never fill your Churches. The *Chriſtian Religion* will have no Profeſſors, and its *Preachers* will make no *Converts*. Now, tho' every Man may Reform himſelf, yet a General *Reformation* cannot be effected without the Aſſiſtance of the Civil Magiſtrate. But what ſhall we ſay in this Caſe? Here *Religion* receives its Deaths Wound, and 'tis not in our Power to help her; for who can Reform the Magiſtrates, that hold the *Scales of Juſtice* in their Hands? We had a Magiſtracy in former Reigns, that willingly enough put the *Penal Laws* againſt *Diſſenters* in Force, and this they pretended to do for the Service of their Lord and Maſter, the King. But when had we a Magiſtry that would put the Laws againſt *Vice*, *Prophaneſs*, and *Immorality* in Force, for the Service of their Lord and Maſter, *Jeſus Chriſt*, whoſe Servants they are? Not in my time I am ſure Now if thoſe whoſe Buſineſs it is to be on the *Watch*, are Negligent in their *Duty*, *Vice* may come upon us by eaſie Approaches, and overſpread our Country with *Prophaneſs* and *Debauchery*; and when we are thus overcome, then are we an eaſie Conqueſt to any Enemies. I need no Arguments to confirm this Point.

A *Reformation of Manners* is no dificult Task, when undertaken by the *Supream Authority* of the Nation, who have a Power to oblige the Execution of Laws, in this Caſe already made and provided; as alſo to conſider of their Deficiencies, and to provide proper Remedies for the future. We may eaſily Conclude what the *Repreſentative Body* of the Nation may do, by what we ſee is done by the *Societies* for *Reformation of Manners*.

And here give me leave a little to ſpeak of theſe *Societies* of Truly *Chriſtian Men*, who have been, like ſo many *Lots* in our *Sodom*, Labouring under the great Work of *Reformation*, and to whom we owe all the Signal Succeſſes of our Armies and Fleets. 'Tis for the ſake of the *Righteous* Ones among us, that the *Counſels* of our *Councellors* are Bleſt with Succeſs, that we are yet a People, and not cut off from the Face of the Earth.

Theſe *Societies* for *Reformation of Manners*, had their Riſe in the Late Reign, from the Countenance of that *Pious* and *Victorious* Prince, *William* the Third, of Bleſſed Memory; whoſe Name will be as a ſweet ſmelling Savour in the Noſtrils of all good Men, to the utmoſt period of Time: Then they began, and have been Publickly and Solemnly approved by a conſiderable Number of the *Spiritual*, and *Temporal Lords*, and *Honourable Judges* of the Kingdoms of *England* and *Ireland*, and particularly

ticularly by the *Right Reverend* Biſhops, in their Circular Letters, Printed in the Year 1699. and God has wonderfully Rewarded their Labour of Love, in their good Offices to the Church of *Chriſt*, and the *Immortal Souls* of their Brethren, in giving them the Deſire of their Souls, a Happy Proſpect of growing Piety in theſe Kingdoms.

The Reverend Doctor *Kennet*, in his Sermon Preach'd to the *Societies*, *Decem.* the 11th 1701. ſays, *If it be ask'd, Where be the Inſtances, or Examples of* Reformation? *Who, or what Sinners have been Converted from the Error of their Ways? I muſt Anſwer, That they are Strangers to this Deſign, who do not know there be a Multitude of ſuch Examples. Within a few Years, by the Working of this* Publick Spirit, *a Mulitude of Sinners have been* Reprov'd, *and, to Appearance at leaſt, have been* Reform'd. *By a Moderate Calculation, no leſs than* Thirty Thouſand *Perſons have been Convicted for* Prophane Curſing *and* Swearing. *Near the ſaid Number of* Lewd *and* Diſorderly *Perſons have been brought to a* Merciful Puniſhment, *and were thereby Reclaim'd from their* Vices, *or at leaſt Reſtrain'd from the* Publick Scandal *of them. The* Diſorderly Houſes *that have been ſuppreſt in and about this City, may be Computed at about* Eight Hundred. *Above* Ten Thouſand *Examples have been made of* Suffering, *and* Shame *for* Prophanation *of the* Lords Day. *And, in a Word, to prevent the Raging of* Sin, *and to promote the Encreaſe of* Piety *and* Vertue, *above* One Hundred Thouſand *Books of* Religion, *and earneſt Perſwaſives from the prevailing* Vices *of the Age, have been given Away, and Diſperſed through our* Cities *and* Villages, *and* Fleets, *and* Armies. And a little further, he ſays, *In a Word,* Religion *has begun to look better, ſince the* Laws *better Executed, have kept it more in* Countenance.

Beſides theſe Numbers mention'd of Perſons Proſecuted, the *Societies* have yet made a farther Progreſs in their Undertaking, upon the Deſtitute Youth in and about the City of *London*. It is ſhamefully known that many *Boys* and *Girls*, the Children of Poor Parents, who ſhould have been the Care of their ſeveral Pariſhes, have been Abandoned by Them and their *Parents*, and turn'd out of Doors to ſhift for themſeldes; ſome of them ſo very Young, that we have not known the Names of their Parents, nor whence they came: Theſe have betaken themſelves, ſome to *Begging* about the Streets, others have conſtantly Attended at the *Cuſtom-Houſe*, where they have fed on ſuch Eatable Commodities as have drop'd from the *Merchants Cask*, and at Night have Retired, ſome to *Brewers Stoke-Holes*, and others to *Glaſs-Houſes* for their *Lodgings*, where they have lain Promiſcuouſly together, like *Hogs* in a *Stie*, having hardly Cloaths ſufficient to cover their *Nakeaneſs*; and many of them betaking themſelves to *Thievery*, have come to the *Gallows* before they have been Sixteen or Seventeen Years of Age. Theſe poor *Deſtitute, Forlorn Creatures* have been the Care of the *Societies* for *Reformation of Manners*. And ſome Hundreds of them, by their Charity, have been provided for in *Work-Houſes*, where they have had Education, and have been Taught the *Doctrines* of the *Chriſtian Religion*, who before never heard a Word of *God*, or *Jeſus Chriſt*, but in an Oath. So that the *Societies* have taken Care, not only of the *Souls*, but of the *Bodies* of theſe *Miſerable Creatures*.

As *Vice* and *Prophaneſs* ſpreads it ſelf over the Face of the whole Earth; ſo, Bleſſed be God, has the *Pious Example*, and *Practice* of theſe *Societies*, in a great Meaſure reach'd many Places in *England*, at a far Diſtance from *London*: As may appear by the ſeveral Orders of *Seſſions*, that Encourage good *Chriſtians* and good

Citizens, to give *Information* to the Magiſtrates againſt *Prophane* and *Vicious* Perſons *viz. Glouceſter. June* 8. 1691. *Hereford Oct.* 5. 91. *Buckingham Oct.* 8. 91. *Bodmin* 169½. *Glouceſter* 1698. *Salop* 1700. *Surry* 1700. *Lincoln* 1700. *Southampton Aug.* 11. 1702. *Summerſet April* 14. 1702. *Beſton April* 16. 1702. *Manchester April* 23. 1702. *Briſtol April* 1. 1702. *Cheſter* 1702. *Monmouth May* 1702. *Glouceſter April* 1702. and at ſeveral other places which might be mentioned.

God has ſo wonderfully Bleſt the *Pious Undertaking* of the *Societies* for *Reformation of Manners*, begun in the City of *London*, that our Neighbouring Nations of *Scotland* and *Ireland* have, by their good *Example*, entred on the ſame *Work*. In *Scotland*, the Project has been highly approved, by many of the *Nobility* and *Gentry*, and by the *Commiſſioners* of the *General Aſſembly* of the Church of *Scotland*; ſo that there are 13 Societies of *Reformation* Conſtituted in the City *Edenburgh*, and by their *Example* many more in divers parts of the Kingdom; and by this means a New Court of *Immorality* is Erected in that Kingdom. In the Kingdom of *Ireland*, it had the ſame Effect; nay, the *Chriſtian World* has been Influenced thereby. The Account of theſe *Societies* are already Tranſlated into the *French* and *High-Dutch* Languages, and is at this time Tranſlating into the *Latin* Tongue.

This Good Example has already reach'd our *Colonies* and *Plantations* Abroad. A Reverend Divine lately return'd from our *Northern Plantations* in *America*, has by the Encouragement of divers of our Biſhops (for the Propagation of *Chriſtianity* in thoſe parts) ordered a whole Impreſſion of the Account of the *Societies* to be Printed and ſent thither; and the ſame Reverend Perſon, ſays, *That he thinks they have ſince made a more Remarkable Reformation there, than in either of Her Majeſties Kingdoms.* The ſame Account have we from *New-England*, where ſeveral *Societies* are formed at *Boſton*, and the like is intended to be done other parts of the Country. The like Account have we from the Iſland of *Jamaica*: At a General Meeting of the *Clergy* of that Iſland, at St. *Jago de la Vago*, Nov. 27. 1700. by the Appointment of the *Commiſſary*, the *Clergy* in Conjunction with divers of the Gentlemen of that Country, have formed themſelves into a *Society* for *Reformation of Manners*, and the *Propagation of Chriſtianity*.

By ſeveral Gentlemen Arrived from *Flanders* we are aſſured, our *Societies* are known in that Country; and that the Diſorderly Houſes at *Bruſſels* and other places are Suppreſſed; and that the very *Popiſh* Prieſts themſelves approve of the Project: The *Muſick-Houſes* at *Amſterdam*, which were Houſes of *Ill Fame*, as are ours in *London*, are Suppreſs'd: And they ſo well approve of the *Engliſh Societies*, that the like are forming in ſeveral places in *Holland*.

In *Switzerland* they have a Tranſlation of the Account of the *Societies*, and are making ſome Progreſs in the Undertaking. It has been Written from *Schafhauſen*, that they rejoyced there to hear of our *Zeal* in *England*, from an Account of our *Societies*, which was there Tranſlated; and that they had *Examples* of the ſame ſort of *Societies*.

From *Germany* we have the following Account from Doctor *Frank*, Divinity Profeſſor at *Hall*, in *Saxony*. *Jan.* 21. 1700. The Eminent Succeſs of your Undertaking has been made known in *Germany* by the Reverend Doctor *Jablonski*, Chaplain to the Newly Crown'd King of *Pruſſia*, who hath Tranſlated the Account of the *Societies* out of the *Engliſh* into the *German* Language. Nor hath this Gentlemans Labour in it proved Unſucceſsful: For beſides the good it hath done to the Souls of many particular Perſons, who have been awakened thereby to a greater Concern for their Spiritual Edification, it hath had a particular good Effect at *Norenbergh*, in that it hath mightily put Forward

ward and Encouraged a *Society*, conſiſting of a great Number of Citizens, who had ſome time before, began to meet at each others Houſes upon a Religious Account, and from a Sincere Deſire of the *Truth*, as a very worthy Perſon hath, by the Requeſt of them all, acquainted me, *&c.*

The Famous *Monſieur Jurien* in a Letter he writes from *Rotterdam*, takes Notice, that amidſt the many *Societies* that were in the World about the Concerns of *Gold* and *Silver*, and for bringing the Wealth of the *Indies* into other Countries, he had at laſt heard a moſt reviving Account of Pious Perſons, United in very Succeſsful Methods for the Extirpation of *Vice* and *Prophaneſs*, and the bringing down of the Riches of Heaven; for which he Praiſes God and Conceives great Hopes from hence, that thoſe happy Days may Enſue to the Chriſtian World which Holy Souls ſo ardently deſire and long for.

Monſieur Overſtal tells us in his Letter, Dated *April* the 6th 1701. That he had Printed in the Principality of *Neuf-Chaſtle*, an Account of our Societies; and that the Pious Deſigns Formed in *England* were ſo far approved, that their *Conſiſtory* reſolved to Buy up ſome Hundreds of the Printed Accounts, and that they were ſent to all the *Conſiſtories* of that State to diſpoſe them to a *Reformation of Manners*, and to the ſetting up of Schools. The ſame has been Recommended to a large *Synod* of Divines Aſſembled at *Zurich*, where the Account of our *Religious Societies* was Tranſlated and Printed: At which time a Tranſlation of the ſaid Account by *Monſieur Stherer* was Printing in the *German* Language; and that Orders has been given, by ſeveral of the Proteſtant Cantons, for the Buying up conſiderable Numbers of theſe Accounts.

From *Malars* in the Country of the *Griſons*, it is written by *Monſieur de Moos*, that at an Aſſembly of Divines met at *Jais* in that Country, on *Sept.* 2. 1701. a very Advantageous Account of our Deſigns of *Reformation* was laid before them, which they intended to lay before their *Synod*, and they deſigned to appoint a Perſon of Learning and Piety to keep a Correſpondence with our Societies in *England.*

From the ſame Country, the Celebrated Lady, Madam *Hortenſia de Salis*, mentioned with ſo much Reſpect by the Biſhop of *Salisbury*, in his Letters concerning *Switzerland*: In her Letter Dated at *Cleſt* the 10*th* of *March*, 1702. She Writes thus, *I cannot Sufficiently declare how great a Veneration is had for the* Church of England, *the King and the* Illuſtrious Society, *in this Country, by all, in Particular by the Clergy. They are every where Prayed for, and Remembred, as in our Hearts, ſo in all our Pulpits alſo. I Truſt in God* (ſays ſhe) *that as He had always His* Moſes's, Lots, *and* Samuels, *that withheld his Wrath*, &c. *So he will now, in our Days, Raiſe up many Sincere Chriſtians, who, by the Example of the* Church of England, *and of* The Illuſtrious Society, *will be Encouraged to Promote the Good, and Puniſh the Bad, according to the Laws and Cuſtomes of every Country.*

An Envoy Extraordinary to the Cantons of the *Switzers*, Writes thus to an *Engliſh* Gentleman from *Bern*, *September the* 10*th*, 1701. *I have Diſcourſed with the Principal Perſons of this Church and State, and all of them Bleſs God for the Succeſs wherewith he hath Crowned the Zeal of your Holy and Religious* Society, *and are all of them Enclined to Enter into a Correſpondence*, &c.

We are farther acquainted by a Perſon of great Reputation in *Switzerland* by a Letter

Letter *Sept.* 18. 1701. That *Monſieur Anſillon*, Commiſſioned to the Cantons by the King of *Denmark*, hath written to his Correſpondents at *Berlin*, Recommending the Work; and that a Propoſal was there made for Tranſlating the Account of the Societies for *Reformation of Manners*, into the *Daniſh* and *Swediſh* Languages, and that a Deſign was laid for the forming ſuch Societies in *Sweden* and *Denmark*, according to the *Engliſh* Model. In the ſame Letter he ſays: *The Societies in* England *are in ſuch great Eſteem in thoſe Parts, that on the* 6th *of* November 1701. *Their General Appointed Faſt* Day, *they Publickly Pray'd for the Preſervation of them, in all the Proteſtant Churches in that Country. I hope that there is no* Engliſhman *that hath the leaſt Spark of Love to his Native Country, but will have in Honour theſe Incompareble Societies: If there are any People ſo Impudent, as to Speak Diſreſpectfully of them, let them look to it, that it doth not one time or other Fare with them, as now goes with* . . . . . (an Adverſary, he Means, of the Societies) *at Zurich, who, I am told is ſo Aſham'd of his having Oppos'd Us, ſince all Honeſt Men are of our ſide, that he is Reſolved to Leave his Native Country, and go with his Family into ſome Forreign Parts. Theſe Unparallel'd* Societies *in* England, *are not only to be Regarded for the Honour they bring to their moſt Happy Nation, but far more for the Unſpeakable Good that they cauſe to the Church of* Chriſt *both at Home and Abrond, and Annunciate a more* Illuſtrious State *of the Church of God, that is Expected by the Converſion of the* Jews *and* Gentiles. He adds to this, *Thus, Dear Sir, we now find that all the* Helvetick *and* Rhetick *Churches, are Entirely Diſpoſed to Propogate* Chriſtian Knowledge, *Puniſh* Vice, *and Promote True* Piety, *as the* Honourable Societies *Invite them to.*

Monſieur Brink, *Chaplain to the King of* Denmark, *by Letter* March *the* 2th, 1701. *Deſires a Reverend Divine of this Kingdom, to ſend him the Books Relating to* Reformation *here, in Order to his ſetting Forward the ſame Deſign in that Kingdom; and Care has been taken for Tranſmitting into* Sweden *all the Books of* Reformation, *for Promoting of the ſame Deſign.*

I have been the larger on this Head, to let you ſee the Opinion of Foreigners concerning our Religious Societies. The Parties concerned therein have brought the greateſt Honour that can be to their Native Country, by making her the Example of true *Piety* and *Reformation*; God will, no doubt, abundantly Reward their Love to the Souls of Men, and the Generations to come will call them Bleſſed. King *William*, of ever Glorious Memory, by Countenancing theſe Societies (as you find by the Foreign Accounts) is ranked in the Head of theſe *Illuſtrious Worthies*, a greater Honour by far, than to March in the Head of Potent Armies, than to wade in the Blood of his Enemies, or to return Loaden with Wreaths of Victory: The Conqueſt gotten in Martial Fields may be Great and Glorious, when obtain'd in the Defence of Injur'd Liberty, and for the Recovery of the Juſt Rights of Mankind; yet this is a more Glorious Enterprize, and a more Honourable Conqueſt: Here is a Victory obtained over the Devil himſelf, by Defeating his Black and Mighty Legions of Vices and Luſts, which are the moſt Powerful Enemies; and when Encouraged, are the Cauſes of Wars, and all other Calamities that befall Sinful Men. Now we find here a Confederacy betwixt the *Religious* (I wiſh I could ſay *Powers*) of *England*, and Foreign *Proteſtants*. We find the Mighty *William* in the Head thereof, which has given him the beſt Title, that can be, to an *Immortal Crown* of *Glory*; He is ceas'd from his Labours for the Good of *Chriſts Church*; and the State of *England*, and is ſucceeded by the *Vertuous* Queen *Ann*, who Treading in His Steps to *Immortal Glory*, has Proclaim'd, and Declared to Her People

Her

Her Abhorrence of *Vice*, *Prophaneſs*, and *Debauchery*, and has recommended true *Piety*, *Godlineſs*, and *Virtue* to all Her Subjects.

Now if we are minded to keep our *Queen* in the Head of the *Religious Confederacy*, with the ſame Reputation, as had the Glorious *William*, among Foreign *Proteſtants*, We muſt carry on our *Religious Warfare* againſt *Vice* and *Immorality*, with the like *Zeal* in this *Reign*, as in the *Former*. For if we once ſlacken our March, and make but ſlow Approaches towards the *Enemy*; If once we grow Cold and Indifferent in carrying on this War, The *Proteſtants* Abroad will believe that we have loſt our *Firſt Love*; and may Conclude by our want of *Zeal*, as formerly, for the *Cauſe* of *God*, and the *Intereſt* of *Religion*, that our *Heat* and *Vigour* is alſo abated in the *Common Cauſe*, and the *Intereſt* of *Europe*. And therefore to keep our Character, and the Reputation we Deſervedly got among *Foreign Proteſtants*, we muſt keep up our *Zeal* for *Religion* and *Reformation*, that they ſeeing us Heartily Engaged in the Service of *Heaven*, may believe us to be carrying on in good Earneſt our *Warfare* againſt *Hell*, and againſt its chief Inſtrument on Earth, the *French* King.

But here we cannot without Remorſe, reflect on the preſent Condition of *Reformation*, whoſe Worthy Champions ſeem to call Councils of War, and to contrive Methods how to keep up their Confederacy againſt *Sin*. Their Enemies now begin to appear in Numbers, and that with a daring *Impudence*. An Aſſociated Club of *Execrable Wretches*, are Confederated for the *Propagation* of *Vice*, and all manner of *Prophaneſs* and *Debauchery*. The *Societies* are by them Ridicul'd and Scandaliz'd, and ſuch as Write in their *Vindication*, are become the Subject of the *Play-Houſe*. But theſe Revilings ſhould by no means Deter them from their Duty; and theſe *Calves* of *Bethel*, ſhould not ſeem as *Lyons* in the Way of *Reformation*. The Lord Biſhop of *Oxford* in his Sermon, Preach'd to the *Societies* at *Bow-Church*, *March* the 30*th* 1702. ſays, *Thoſe Fools*; *that* make a Mock at Sin, *and* a Jeſt of Religion: *Thoſe Deſpicable Wretches*, who Serve the Devil and divers Luſts, *and are Vaſſals to their own Brutiſh Appetites, and Affections, may Deſpiſe, and Revile you, make you the Subjects of their Impotent Malice, and Inſipid Raillery. But ſo would they have dealt with the Son of God, had they Lived when he was upon the Earth; and ſo did the Wicked of that Age Treat him, and for the ſame Reaſon: And ſurely*, When you conſider Him, that endur'd ſuch Contradiction of Sinners againſt Himſelf, *you will not, for any Reproaches you ſhall Suffer from ſuch for his Sake and Service*, Grow Weary and Faint in your Minds.

One would think that ſo many Proclamations and Declarations from the King, the Queen, and that by the Advice of their Council, againſt *Prophaneſs* and *Immorality*; and for the Encouragement of *Piety* and *Vertue*, ſhould have ſuch Authority with them, that no One durſt Oppoſe, or Beſpatter with Lies and Calumnies the *Societies* for *Reformation of Manners*; but yet we find that theſe hardſhips they have undergone, and that they have been the Butt in this Nation for the *Devils* Inſtruements to Shoot at. The Reverend Doctor *Kennet*, before mentioned very well takes Notice hereof in his Sermon, Preach'd to the *Societies*, *December* the 11*th* 1701. ſays he, *The Adverſaries of* God *and* Goodneſs, *cannot juſtly upbraid you, that you have made ſo little Progreſs in this Honourable Work, when your want of greater Succeſs has been owing to their Obſtruction and Oppoſition; when they have put* Stumbling-Blocks, *and even* Snares *in your way; when ye have been Reviled by many of the Multitude, and Diſcountenanced by ſome few of the Magiſtrates; when ye have endured*

endured all the kinds of the Contradiction of Sinners, *Frowns and Deriſions, Threats and Reproaches, and the* Little Wit *of Fools,* making a Mock at Sin; *when ye have met with Delays, and even Denials of Juſtice; when their Plain* Information *have been turn'd into Vexatious* Suites, *and Frivolous Actions have been brought againſt the doing of your* Duty; *when the Malice of the* Devil *and the Madneſs of the* People, *have done all that is poſſible to Blaſt your Endeavours, and hinder* Reformation. *But indeed the* Wonder *is, that God ſhould Bleſs ſo ſmall a Beginning with ſo great an Encreaſe of Proſperity, and Happy Effects.*

The Lord Biſhop of Cheſter *in his Sermon Preach'd to the Societies* March 31. 1701 *Encourages them to perſevere, notwithſtanding the Obſtructions they met with in the Performance of their Duty:* Says he, *You who are concerned in Societies, on purpoſe for promoting this Great and Noble Deſign, have no doubt met with great Oppoſition, eſpecially when you firſt entred upon it; but by how much that was, by ſo much the greater will your Reward be. The moſt difficult part of your Work is already over, and your Progreſs for the Future will be dayly more eaſie. You have the Hearts and Prayers of all good Men with you; yea, the Almighty Lord and Governour is on your Side. Since it is his Cauſe you have Undertaken, you need not Fear, tho' all the Powers of Earth and Hell ſhould be Muſtred up againſt you. Go on, therefore Courageouſly in the Work you have ſo happily begun, and in which you have hitherto met with Succeſs beyond your Hopes: Many of the Remote parts of the Nation have already followed you, and the reſt when they ſhall come to be better acquainted with it, may be Influenced by your Example, till by Degrees ſuch a General* Reformation *may Enſue, as may make this a happy Nation, and may Render your Names for ever Bleſſed who have been the chief Inſtruments of it.*

The Right Reverend the Biſhops and the Reverend Clergy, who have Preach'd to the Societies for Reformation *of Manners,* have all of them given thoſe Illuſtrious Worthies, the greateſt Encouragement to perſiſt in their Holy and Generous Undertaking for the good of the Souls of Men; and indeed, had they not been Actuated by another Spirit, than that which Governs the Generallity of Mankind, they had never ſurmounted ſo many Difficulties and Barriers in their way to Reformation. We find it a difficult Task to Reſtrain, much more to Conquer, the Powers of *Corrupt Nature* within our ſelves; to do it then in others may ſeem an Inſuperable Difficulty, and indeed it can be done in none without Divine Aſſiſtance; tho' the Societies cannot Boaſt of great Numbers of Principal Men, and Multitudes of the Populace engaged with them, yet they can truly ſay, that they have either the Hands, or the Prayers, of all good Men in *England* to help them forward in this Work, and have ſeen the Power of the moſt High, his Gracious Preſence and Bleſſing, attending every Step of their *Reformation*: And what is their Honour, and a ſure Sign of Protection from Above, not one of thoſe Engaged in this Work, has been juſtly Accuſed of any *Enormous Crime,* notwithſtanding *Malice* and *Envy,* the Father of Lies, and his Children, have Combined together to Aſperſe and Calumniate them.

I am now come to the Grand Point of Ways and Means to render this Work of *Reformation* yet more Effectual; and I pray God Endue our Nobles, our Senators, our Clergy, our Laity, with Divine Knowledge to contrive Means for this Neceſſary End. In vain do we conſider of Ways and Means to raiſe Money to carry on a War againſt

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our Enemies abroad, if we do not take care to Destroy *Vice*, *Immorality* and *Prophaneſs* at Home, which are the Procuring Cauſes of Wars and other Calamities to a Kingdom; this muſt be done, *Removendo Prohibens, & Promovendo Adjuvans*: *By Removing theſe things which hinder, and by Procuring ſuch things as may Promote a Reformation.*

Of thoſe things that hinder and obſtruct Reformation, we may very well in the firſt Place mention the *Play-Houſe*; for nothing has more Viſibly Corrupted our Youth, and hindred Reformation, than *Plays*, *Interludes* and *Farces*, *&c.* and much the more becauſe they are Tolerated. The Keepers of *Diſorderly Houſes*, of *Bawdy-Houſes*, and *Gaming-Houſes* have no Protection, but lye open to the Law, and if once Convicted are ſuppreſt; but theſe Perſons hold their *Houſes* in Her Majeſties Name; they call themſelves *Her Majeſties Servants* in their Printed Bills of *Lewdneſs*. In the Front of which they affix Her Majeſties *Coat of Arms*; and tho' they have been Convicted in Courts of *Juſtice*, for *Atheiſtical* and *Blaſphemous* Expreſſions, for which they have been Fined by the Court; yet the *Societies* have not been able to ſuppreſs them, they flying for Protection under the ſhelter of Her Majeſties Name. I am very apt to think that Her Majeſty little knows the Dangerous Conſequences of the *Play-Houſes* to our *Holy Relgion*; and that they are the Nurſeries of that *Vice*, *Prophaneſs*, and *Immorality*, againſt which Her Majeſty has Iſſued ſo many *Proclamations*. In vain do we Attack *Vice* in the open Field, if it has its Sanctuary to Retreat to, and its Fortreſſes of the *Play-Houſe*, the *Cock-Pit*, and *Bear-Garden*, under the ſhelter of the Cannon of the Court. *Vice* is ſo deadly a Monſter, ſuch a horrid *Beaſt of Prey*, that it ought to be purſued in all Places of the Kingdom without Exceptions.

I never was ſo well Read in the Nature of Courts as to know whether the Plays are Diverſions Eſſential to Courtiers; if ſo, they ought to be confin'd to the *Verge*, or to the particular Audience of Courtiers. But as the Play-Houſes now ſtand, they are fill'd with a ſtrange mixture of Auditors, of *Nobility* and *Gentility*, *Quality*, and *Mobility*, *Old Men* and *Boys*, *Gentlemen* and *Porters*, *Ladies* and *Kitchen-Wenches*; for the Scenes of *Lewdneſs*, like thoſe of the *Theatre*, conſiſt of various Figures: Now methinks it is beneath Quality to mix in Diverſion with *Tatterdemallions*, and that the Populace ſhould not ſo much as Taſte of the Divertiſements of *Nobility*, and looks as if the *Devils Houſe* was to be ſupported by Contribution of Sinners of all ſorts.

Beſides the Damage done by *Theatrical* Diverſions to *Religion* it ſelf, as great a Detriment thereby accrews to the *State*: Here the Noble Spirits of the Kingdom are taken up, at beſt, by Empty and Inſignificant Trifles, not worth the Notice of Children; here our Warriours Learn Sham-Battles and Imaginary Conqueſts: Here, our Young Men are Taught to turn *Guzmans*, by ſeeming Villiany Acted to the Life: By the Scenes of Polluted Amours, here Repreſented, our Young Women are Inſtructed in the Art of *Whoring*; and coming hither, is like touching of Pitch, Defilement is the Infallible Conſequence thereof. Many a Young Trader by frequenting the *Devils Exchange* in *Lincolns-Inn-Fields*, has not been able to ſhow his Head at the *Exchange* of *London*, and by this means a Family has been Ruin'd, and a good Trader loſt to the Nation, who, beſides his Benefit to the Common-wealth, is a Loſs to the Crown, in the Taxes he would have paid to Her Majeſty.

But what will Foreigners ſay of us, when they find the *Church*, and the *Devils*

Chappel is ſupported by the ſame Authority in *England*; eſpecially in a time of War, when the Judgments of God are upon our Land becauſe of our Sins? There is a Time to *Mourn* and a Time to *Rejoyce*, a Time to *Weep*, and a Time to *Laugh*; but when we ſee Men rejoycing and laughing under the moſt black and diſmal Circumſtances when we ſee them *Leaping* and *Dancing* on the Brink of *Ruin* and *Deſtruction*, we muſt conclude 'em either to be *Mad*, or that they are poſſeſs'd with a *Judicial Stupidity*. In vain do we Faſt and Pray for the Bleſſing of God on our *Armies* and *Navies*, in vain do we hang down our Heads like a *Bulruſh* for a Day, when the Morrow we return, like Dogs, to our Vomit, and rejoyce with the greateſt *Exultations* to ſee *Vice* and *Prophaneſs* exalted on the High Places of the *Theatre*: This is not the Faſt that God has choſen, nor is it the way to *Reformation*, to ſtep from the Temple of God, to the Tabernacle of the Devil.

I wiſh all good Men would employ their Intereſt with our *Repreſentatives*, to get Plays diſcontinued, at leaſt during the War, and for this we have the Example of one of our Allies, Namely the *Emperour*, who has forbid the Acting of any *Plays* or *Interludes* during the War; and methinks we cannot without Regret conſider, that in this Point, the *Proteſtants* of *England* are Upbraided by the *Vertue* and *Piety* of the *Popiſh Germans*: Or at leaſt that *Plays* might be only Confin'd to the Court, and this from *Reaſons* of *State* as well as *Religion*; for hereby the People will be the better enabled to anſwer the *Laws* for Collection of the *Publick Funds*, when their *Vicious Wills* are tyed up from paying *Duties* to the *Devils Chaplains*. Our preſent Circumſtances are ſuch, that the *Republick* had never more Occaſion of Money, and that Money never more likely to be expended to a better purpoſe; and therefore we ought rather to *Retrench* our *Expences*, and by ample Supplies for the *State*, leave no Room left for *Extravagance* on *Idle Luſts* and *Vanities*.

Methinks *Plays* ſhould never be Countenanc'd by *Crowned Heads*, becauſe they render the high *Dignity* and *Office* of a *King* or *Queen* very little and familiar to the Crowd; They being Perſonated on the Stage by *Scoundrels*, and Expoſed to the view of the *Populace*, Dreſs'd up like *Antiques* and *Jack-Puddings* in *Tinſell Veſtments*. Here goes a Fellow from Acting the part of a *Monarch*, to Act the part of a *Cobler*, at an *Ale-Houſe* among *Carmen* and *Porters*; and there comes a *Punk* reaking hot from the Stews to Act the part of a *Queen* on the *Stage*. Things of this Nature, tho' they may ſeem *Innocent* and *Ludicrous*, by conſtant Uſe make the Noble *Dignity* of a *Monarch* ſeem a Trifle in the Eyes of the *Populace*; and therefore I wonder that many ſorts of Games are ſuffer'd under *Monarchical Governments*: What a fad Hacking and Hewing of *Kings* and *Queens* do the *Coblers* and *Tinkers* make at Cards, and in many Games the *Knave of Clubs* is Superiour to, and will Hang the fineſt *King* or *Queen* of the Pack. To ſee at *Cheſt* and *Draughts* a Crowned Head purſued into a Corner by the meaneſt Quality of Wooden Pigmies, and theſe miſerably Slaughter'd by them, is a Sight which would affect any one, that has the leaſt *Veneration* for a *Crowned Head*. However, with Deference to great Perſonages I think theſe Games ſhould be prohibited to the Common People.

I don't ſay but theſe things have been formerly of good Uſe among the *Grecians*: If we may believe ſome Authors, the Game of *Cheſt* was found out at the Siege of *Troy*, and by it they Learn'd the Method of *Sieges*. *Cards* were the *Charts*, by which they Taught their Children *Proſpects* and *Geography*, and the true Site of Countries and Cities.

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Their *Plays* Taught them the Antient Hiſtories, and exact Chronology of former Times, with the *Actions* and *Conqueſts* of the famous Men of Old, without any Additions of Fancy or Invention, without any Mixture, as now a Days, of *Ribaldry*, *Bawdry*, *Irreligion*, and *Blaſphemy*.

The *Grecian* Dice Taught their Children the *Mathematicks*, the *Squares* and *Cubes*, much eaſier than our Papers and Tedious Figaries. Such as Underſtand the *Mathematicks*, well know how much Six ſides of a *Dye* will help for the Root of all Perfect *Cubes*, and half Six for all *Surds* in that and higher Powers. Beſides in many other Points, as well as in *Architecture*, as other parts of the *Mathematicks*: But now inſtead of Profitable Sciences, got by the Uſe of the *Dye*, it tends to the Ruin of many Families; and a Proſligate Expenſive Heir will fling away, with one Shake of his Elbow, what his Father, by the Sweat of his Brows, has been many Years gathering together.

But the moſt diſmal Conſideration of all, is, That theſe *Plays* which were Invented by Heathens, for the Good and Benefit of the State, are perverted by Chriſtians, to the Diſhonour of God, and our *Holy Religion*, to the Ruin of the Souls, and Eſtate of the Natives, to the Propagation of *Vice* and *Prophaneſs*, and to the Deſtruction of *Vertue* and *Piety*.

But to return to the Stage; let us conſider it as we are *Chriſtians*, and no One can ſpeak in its Defence. Theſe are the Works of the *Devil*, the Pomps and Vanities of this *Wicked World*, which all Chriſtians have Renounced in their *Baptiſmal Vow*, and Early *Covenant* with God. They have been Condemn'd, by the Concurring Teſtimonies, and the Unanimous Reſolutions of the whole *Primitive Church*, by the Canons of Fifty Five ſeveral *Oecumenical*, *National*, *Provincial Synods* and *Councils* of divers Ages, and Countries, by the Works of *Seventy One* Fathers, and Antient Chriſtian Writers of chief Note, by the *Suffrages* of above One Hundred and Fifty Chriſtian Authors of all ſorts; they have been Sentenced by Forty Heathen *Philoſophers*, *Orators*, &c. and by *Pagan*, and *Chriſtian Laws* and *Edicts*.

They have been Condemn'd and Suppreſs'd by the whole State of *England*, as moſt *Prophane*, *Unchriſtian Spectacles*, not tolerable in any *Chriſtian Country*. See *Prius Hiſtrio-Maſtix. page* 712. The moſt Glorious and Proteſtant Queen *Elizabeth*, with the Advice of Her Council, in Conjunction with the *London* Magiſtrates, and the Univerſities, in Her Reign, Suppreſſed and Inhibited *Stage-Plays*, *Sword-Plays*, and *Actors*, as Unſufferable Miſchiefs in any *Chriſtian State* or *City*.

If we ſhould tell our *Convocation*, that they are not as *Orthodox* Proteſtants, and Men of as *Exemplary Piety*, as were the Members of the Antient *Synods* and *Councils*, they would be very Angry; and yet ſince my time they have never Condemned *Stage-Plays* as *Irreligious*, or have mov'd the *Eſtates* of the Kingdom, to have them ſuppreſs'd. Should I tell ſome Men that frequent thoſe Scenes of *Lewdneſs*, that thereby they have broken their *Baptiſmal Vow*; and are unworthy Members of that Church, into which they were *Baptix'd*, they would call me a *Sectary* and a *Presbyterian*, and tell me that 'tis none of my Buſineſs to Dictate in Matters of *Religion*; tho' 'tis every Mans Buſineſs, as he is a Chriſtian, to carry on a Spiritual Warfare againſt *Sin*, and all manner of *Prophaneſs*.

It is not only the *Play-Houſe* which is called the *Theatre-Royal*, and is as it were

the *Cathedral Church* of the *Devil* in this Kingdom, but the other inferiour *Temples*, which are but as *Chappels of Eaſe* to the former, ought to be remov'd, as *Obſtacles* and *Hindrances* to *Vertue*, and the *Reformation of Manners*. The *Drolls* and *Interludes*, at *Smith-Field*, and *Southwark-Fairs*, at *May-Fair* under the very Noſe of the Court. The *Muſick-Houſes* in and about the City of *London*, ought to be Totally Suppreſs'd for the Reaſons aforeſaid; and this muſt be done by Authority of *Parliament*, and that by ſome *New Act*. For tho' we all know that *Play-Booths* and *Muſick-Booths*, are directly contrary to the Nature of a *Fair*, which is Eſtabliſhed for the benefit of Trade and Commerce; yet are our *Fairs* turn'd into *Buffoonry*, ſet off with *Booths* inſtead of *Shops*, and Peopled with *Merry Andrews*, and *Jack-Puddings* inſtead of *Trades-Men*. The Miſchiefs that ariſe from theſe Practices are obvious to the meaneſt Capacity; and tho' the better ſort of Citizens have endeavour'd to Redreſs this great Evil, yet have they been obſtructed, becauſe the Impropriators of the *Devils* Glebe-Lands, have been unwilling to part with their Pretenſions to the *Mammon* of *Unrighteouſneſs*. The *Grand Jury* a little before laſt *Bartholomew-Fair*, did Preſent the *Play-Houſe* in *Dorſet-Court*, and the Drolls and Interludes in the *Fair*, as tending to the Diſhonour of *GOD*, and to the Corrupting of the Youth of the City; Notwithſtanding which, the *Drolls* and *Interludes* were Acted as formerly, and the Government it ſelf was Ridicul'd in a Pretended Show of all the Plate Taken by Her Majeſties Fleet at *Vigo*. Now 'tis in vain for us to expect a thorow *Reformation*, whilſt Perſons are allowed to make an Advantage of *Vice*; and whilſt a *Lord Mayor*, a Maſter of the *Revels*, and a *Groom-Porter* ſhall be allowed to get Money by the Sins of the People.

Theſe Hindrances and Obſtacles to *Vertue* and *Reformation* of *Manners*, being Taken away by the *Legiſlative Authority* of the Kingdom; The next Thing to be conſidered, is, Such Methods and Means as may promote and further *Reformation*. The Husbandman will never Encreaſe in Riches, if he only Grubs up by the Roots his Barren Fig-Trees, and does not plant more Fruitful in their Room. If *Vice* be Suppreſt by a Statute-Law, and no Encouragement given for the Encreaſe of *Vertue*, which is the only thing can keep it under, the Buſineſs is but done by halves, and the end of the Deſign is quite loſt.

The *Societies* for *Reformation of Manners*, ought principally to be taken Care off; they have entred themſelves Voluntiers in the Service of Heaven, and have hitherto ſubſiſted themſelves in their Spiritual Warfare; and now I think it is high time they ſhould be brought on a National Eſtabliſhment, ſince their Proceedings have ſo much Redounded to the Honour of God and theſe Kingdoms. We have Companies Encorporated for Worldly Trade and Commerce, and why ſhould not theſe Companies that carry on the Heavenly Trade be Armed with like Priviledges and Powers? They want nothing but a National Authority, to carry on a National *Reformation*, which is the procuring Cauſe of National Bleſſings. We rejoyce when we hear of the Succeſs of our *Armies* and *Navies*, of *Towns* and *Plate-Fleets* being Taken; would it not be greater Matter of Joy to hear that Companies in the Service of Heaven, had Batter'd down and Taken the ſtrong Holds which *Satan* has Fortify'd in our Country? If we rejoyce to hear that our Priſoners Abroad are Redeemed and Delivered from the *Gallies*, and the *Bondage* of *Tyrants*; ſhall we not much more rejoyce, when the Souls of our Fellow Natives are Reſcued from the *Captivity* and *Bondage* of *Sin* and *Satan*? If we make Proviſion to carry on the Cauſe of our Country againſt our Foreign Enemies, and are regardleſs of the Cauſe of God, which is beſet with Inteſtine Foes, we Act

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the part of a Fooliſh Builder, who Erects a Stately Structure without Examining into the Condition of the Foundation.

Methinks the Neceſſity of our Affairs in a War, ſhould be no hindrance to the carrying on this Warfare againſt *Hell*; ſince we cannot expect any Succeſs in the one, without the utmoſt Vigour in the other. We have raiſed Millions upon Millions for the Security of the State, our Lands and Traffick; but not one *Gods-Penny* has yet been raiſed for the Support of *Vertue*, and the Suppreſſion of *Vice*. Nor do I intend to frighten Worldings in this Caſe by a Proſpect of Additional Taxes, the only thing wanting is, a ſufficient Authority for the *Societies* engaged in the *Reformation of Manners*. This great and good Work will be carried on by theſe *Illuſtrious Worthies*, at the Expence of Pious and Well Diſpoſed Chriſtians: Their *Purſes* and *Hearts* are open in the Work of *Reformation* and *Charity*; and their Succeſs from ſuch ſmall Beginnings, and carried on againſt many Difficulties, the Contradiction of Sinners and the Diſcouragements of ſome in *Magiſtracy*, are ſure Omens of Greater and more Glorious Succeſſes, when they ſhall be Recognized and Empowered by the Supreme Authority of theſe Kingdoms.

I ſhall not preſume to preſcribe Ways and Means for this great End: Whenever the Almighty ſhall open the Hearts of our Repreſentatives to conſider this great Affair, I am ſure their Eyes will be opened to find out the moſt proper Methods for its Accompliſhment, and that they will be Endowed with Wiſdom from Above: Which I pray God grant for the Honour of his Holy Name, and the good of theſe Sinful Kingdoms.

EXPEDIENT IV.

Of Reſtraining ſuch Perſons as are Enemies to the Chriſtian Religion in General, or to the Proteſtant Religion in Particular.

TO Settle the *Religion* and Church of *England*, on a ſure *Baſis*, we muſt take Care to diſcountenance ſuch, whoſe *Principles* lend to the Deſtruction of *Chriſtianity*, and the *Principles* of the *Reformation*: Like good *Husbandmen* we muſt pluck up the Weeds that Choke and Spoil the Growth of the Corn. Our Bleſſed *Saviour* will never have a good Harveſt of Souls in *England*, whilſt we Encourage the *Blaſphemies* of *Judaiſm*, and the Superſtitions of *Popery*; and therefore theſe two ſorts of People ought to be reſtrain'd in order to the Propagation of Chriſtianity, and the true Reformed *Religion* in *England*.

The *Jews* were once Gods People, and will be ſo again, when the Gracious Promiſes of God to them ſhall be fulfilled; but the *Reſtoration* of the *Gentiles*, being to preceed that of the *Jews*, which being not yet Accompliſhed, we know not how far the other may be off: Nor are we to enquire into the Times and Sea-

ſons;

ſons; which are known only to Him who had His Being from *Eternity*, and to whom alone are known his own *Eternal Purpoſes*, and the Predetermined Events in future Times: Of this we are certain, that the *Jews* for this 1700 Years, have been the Subjects of *Divine Wrath*, in a *Fugitive* and *Vagabond State*, hardned in *Impenitence* ever ſince they Crucify'd the *Lord of Glory*. And we, to whom the Myſteries of the Goſpel are Reveal'd, who are come to the Knowledge of *Jeſus*, the *Mediator* of the *New Covenant*, and to the Blood of Sprinkling, which ſpeaketh better Things than that of *Abel*, are in Duty bound to pity their *Ignorance* and *Obſtinacy*, and to Pray for their Converſion; yet at the ſame time not to Encourage them in their *Impieties*, ſo as to obſtruct the Currency of the *Chriſtian Religion*.

The *Jews* deny the *Divine Nature* and *Incarnation* of our Bleſſed Saviour, they were the occaſion of his *Crucifixion*, and to this Day Ridicule his *Paſſion*, his *Reſurrection* and *Aſcenſion*, and his *Offices* as he is *Mediator* of the *New Covenant*. The whole Hiſtory of the Life of *Jeſus* they eſteem as Fabulous, and Account him as the greateſt of Impoſtors. The Penmen of the Goſpel have born their Teſtimony againſt the *Jews*. They are called Unbelievers. *Heb.* 4. 6. *Rom.* 11. 20. They are call'd in Scripture *Infidels*, and the *Synagogue* of *Satan*; and as they are againſt the very Foundation of the *Chriſtian Religion*, ſo the *Chriſtian Powers* and *Authorities* ought to be againſt them.

I ſhould not recommend the *Sanguinary Laws* of *Edward* the Firſt to be put in Execution againſt the *Jews*, tho' ſome of thoſe Laws are enough Reaſonable at all Times; for we have not the ſame occaſion (at leaſt viſibly ſo) to puniſh the *Jews*, as had our Anceſtors; in whoſe times the *Jews* were ſo very Numerous, and Inſolent withall, that they not only Stole Chriſtian Children, and Crucify'd them in Mockery of our Saviour, but they became a *Peſtilent Grievance* to the *Commonwealth*, and ſeem'd Powerful enough to Subvert a *Government*. And 'tis to be Noted that whenever the *Jews* were Introduced and Encouraged by the Powers of a Kingdom, it was done by Evil *Princes* or *Miniſters*, for *Indirect Ends* and *Purpoſes*.

William the Firſt, falſely called the *Conqueror*, finding that the People of *England* would keep their Ancient Right of raiſing Money by themſelves for the Publick, and he being reſolved to make good the Title of *Conquerour*, which he had ſo vainly aſſumed, knew this could not be done without Money; and conſidering that his old Friends the *Jews* at *Roan*, had amply Aſſiſted him in his Deſcent upon *England*, he was willing to have them near him; and the *Jews* who a long Time had endeavoured, without Succeſs, to get a Settlement in *England*, were as willing to come as he could be to have them; ſo that *William* made double Earnings of this Affair, he got the *Jews* Tranſlated from *Roan* to *London*, and it was done, as the Hiſtory ſays, *Ad Numeratum Pretium*, for Money Numbred, a good Sum to be ſure. And both *Ralph de Hollingſhed* and *John Stow* tells us, That our *Saxon* Anceſtors complained of this as a great Grievance, that *William* ſhould appoint a place for the *Jews* to Inhabit in *England*.

William Rufus went much farther than his Father; for he Encouraged the *Jews* to enter into Diſputation with the Biſhops of the Realm, concerning the Divinity of *Jeſus Chriſt*, and Argued Publickly that our Bleſſed Saviour was an *Impoſtor*; and This *William* Swore by the Beard of Saint *Luke*, that if the *Jews* got the better

better of his Biſhops, he himſelf would turn *Jew*; which ſo Encouraged the *Jews* that they grew Inſolent, and derided the Biſhops whereever they met them; for they verily thought by a Sum of *Money* to have Corrupted the King, and ſome of the Biſhops, and by Degrees to have preverted the People of the whole Nation to *Judaiſm*. But the People of the Realm were ſo Incenſed thereat, that they deſtroyed the *Jews* with a miſerable Slaughter throughout the whole Kingdom.

The ſhortneſs of this *Tract* will not allow me to Launch to far into the Account of the *Jews*, and of their *Behaviour*, and the *Laws*, made againſt them in the Days of our Anceſtors. My Deſign is only to give the *Reader* ſome ſhort Hints how we came by them, and how we may either get Totally rid of them, or bring them to ſuch a *Decorum*, as they ſhall be no Prejudice to the *Chriſtian Religion*. I could give you many Inſtances from Hiſtory, that the *Jews* are the moſt *Implacable Enemies* of the *Chriſtians*; that they Love a *Turk*, a *Heathen*, a *Barbarian*, nay, a *Toad* better than they do a *Chriſtian*. I ſhall give you one Inſtance hereof, Recorded by our Faithful Hiſtorian, *Maithew Paris*, in the Year 1241 The *Jews* of all Countries Entered into a *Helliſh Conſpiracy* to Enable the *Tartars* to Invade Chriſtendom, and to Extirpate the *Chriſtians*. In order thereunto the *Jews* in *Germany*, from time to time, filled ſeveral Thouſands Casks with *Arms*, and ſent them to *Tartary*, under a Pretence that they were fill'd with with Wines. Now the *Tartars* being by *Principle* and *Cuſtom* to Drink no Wine, but what is made by the *Jews*, the *Germans* took little Notice thereof; but ſtill the Num- of Casks Encreaſing, and the *Germans* believing the *Jews* could not make ſo many Wines as they ſent to the *Tartars*, they began to Queſtion the *Jews* hereupon; who told them, *That they had Lengthened out their Wines with Poiſonous Mixtures in order to Poiſon all the* Tartars: But ſome of the *Cuſtomers*, who where willing to ſee the Inſides of theſe Casks, broke ſome of them open, and found them full of *Arms* and *Armour*; hereupon the *Germans* made a ſtrict Enquiry, and made a large Diſcovery how *Europe* was to be Betray'd by the *Jews*; and in Revenge of this *Treachery*, they Immediately put all the *Jews* to the *Sword*, both *Men*, *Women*, and *Children*.

All the Hiſtories of *Europe* that mention any thing of the *Jews*, do preſent us with Accounts of their *Implacable Malice* againſt the *Chriſtians* in General; but we of the *Northern Countries* have found 'em particular Enemies; for as we are the moſt Reformed from the *Errors* and *Superſtitions* of the Church of *Rome*, by ſo much the more hated are we by the *Jews*: As a good *Chriſtian* loves the Image of Chriſt, where ever he finds it, let him that bears be of what Nation or Country ſoever; ſo the *Jews* hate the Perſon that bears the Image of his Saviour on his Heart, and eſpecially him on whom it has made the deepeſt Impreſſion. The *French*, the *Spaniards*, the *Portugueſe* and *Italians*, are not ſo much hated by the *Jews* as are the *Northern Chriſtians*: As by their Complexions they may be Deſcended from ſome of their Tribes, ſo by their *Superſtitions* the *Jews* may think them eaſie to Pervert; for thoſe who Worſhip the true Saviour in ſo Falſe and Ridiculous a manner, may in all likelihood be ſoon brought to deny him.

It may not be amiſs for our Repreſentatives to enquire into the Behaviour of the *Jews* at preſent in *England*. In Reigns of leſs Circumſpection, the *Jews* have Barbarouſly Betrayed our *Sea-Faring* Men in Captivity at *Argiers*, and other Places belonging to the *Mahometan* Piratical Rovers, to the great Loſs of our Merchants, and the

the Kingdom: They have always been here as Spies in Times of *Peace* and *War*; and I know no Reaſon ſince our Men are made Captives by means of their Intelligence, why they ſhould not be Taxed for the Redemption of *Engliſh* Captives Abroad: It may be with preſent Enquiry, what Sums of Money have been Remitted by the *Jews* to places beyond the *Seas*, ſince the laſt Seſſions of Parliament; for our Accounts from Abroad tell us, that the Armies of the *French* in *Bavaria* and *Tyrol*, have ſubſiſted by the Money remitted them by ſome Foreigners in *England*; if this holds true, we may raiſe Money to the laſt Extremity, when we have a Company of Foreigners among us, who not only give Intelligence to the Enemy of our *Military Preparations*, and of the *Sailing* of our *Merchants Ships*, but alſo Aſſiſt our Enemies with Money to carry on the War againſt us.

How Conſiſtent it is with the Intereſt of a *Chriſtian Government*, to have the Saviour of Mankind publickly Blaſphemed every Week, in a *Jewiſh Chappel*, I leave the Reader to determine; but ſure I am, in a Political Conſideration, theſe People ought not to be Tolerated but under the greateſt Reſtrictions; yet ſuch is the Encouragement they now have, that a Jew is not to be diſcovered from a *Chriſtian* either by *Habit*, or *Priviledge* of *Commerce*: If ſome *Edwards* Laws againſt the *Jews* were too ſevere, that of wearing the *Yellow Badge* is Innocent enough; and I know no Reaſon why it ſhould not be put in Practice, as a Diſtinguiſhing Mark betwixt *Chriſtians* and *Jews*, that we might know one from the other.

I know not by what Fatal Overſight the *Jews* are ſo much Encouraged in *England*, and more Eſpecially in the *City* of *London*, where they are Permitted to be *Brokers*, as *Natives*: I have not indeed Read the Late Act of Parliament, for Regulating the *Brokers* of that *City*, but I am ſure this Practice is contrary to Ancient *Law* and *Cuſtom*. There is a Long *Oath* to be Adminiſtred to every *Broker* of the *City* of *London*; Now either the *Lord Mayor* and *Court of Aldermen* of that *City*, have Adminiſtred this *Oath* to the *Jewiſh Brokers*, or they have not Adminſtired this *Oath*. If they have not, than are the *Jews* no *Legal Brokers*; if they have Adminiſtred the *Oath*, it is done againſt a known *Law*, viz. That no *Jew* ſhall be Sworn upon the *Evangeliſts*.

This ſuffering of Jews to be *Brokers*, I think as much Contrary to the Tenour of the *Oath* they Take, as it is Contrary to *Reaſon*, and the Advantage of *Trade*. Part of the *Oath* is. *And that ye neither make, nor do to be made, any Manner of Bargain between Foreigner and Foreigner, or Foreigner and Stranger within the* Franchiſes *of this* City, *nor without, upon Pain of Forfeiture, of One Hundred Pound to the* Chamber *of* London, *and Loſing of your* Office *for Ever.* And let the *Reader* conſider how the Jews are likely to comply with the part of *Oath* which Follows. *Alſo ye ſhall be in no* Livery *with any Perſon, nor Hoſt, any Manner of Stranger or Alien, upon Pain of Looſing your* Office. It is worth Enquiry, how the Jews comply with this part of the Oath. *Alſo that ye ſhall not be Dwelling, Harboured, nor Lodged with any Merchant Stranger, within the City of* London, *or Liberty thereof.* And 'tis in the Power of the Lord Mayor for the Time being, and the Aldermen, to call all *Brokers* to an Account, how they have behaved themſelves; for the *Brokers* are obliged in theſe Words. *Alſo ye ſhall do all your Bargains, that ye ſhall make between any manner of Perſons, to be Written in a Book, and that ye ſhall have the ſame Book ready before the Lord Mayor and Aldermen for the Time being.*

But to return to the Jews as they are Enemies to *Chriſtianity*; let us not only conſider

conſider them as they are Tolerated Blaſphemers, and the Miſchiefs that may ariſe from ſuch a Toleration; but let us conſider them as they are Encouragers of *Prophaneſs*, and *Obſtacles* to the true Profeſſion of the *Proteſtant Religion*. If they are ſuffered to keep the *Jewiſh Sabbath* with all its *Rites* and *Ceremonies*, they ought to be debarred from Prophaning the *Chriſtian Sabbath*, by drawing the *Chriſtians* to the *Exchange* of *London* to make Bargains on the *Lords Day*: I think it would be but Reaſonable for the *Jews* to be Confined to their Houſes during the *Chriſtian Sabbath*; for the Enemies of our Bleſſed Lord and Saviour *Jeſus Chriſt*, ought not with their Unſanctified Breath to Pollute the Air of that Day, which our Lord hath ſet apart, *Hallowed*, and *Inſtituted* for his own Service.

It may not be amiſs to enquire, what *Jews* there are in *England*, who Cohabit with *Chriſtian Women*, and how many *Chriſtians* have been perverted to *Judaiſm* for ſome Years laſt paſt.

The *Papiſts* are another ſort of People who are Enemies to the *Proteſtant Religion* of *England*, and therefore ought to be Reſtrained: They profeſs themſelves *Chriſtians*, but their *Religious Worſhip* conſiſts of ſuch mixtures of Humane *Rites* and *Ceremonies*, and Heathen *Idolatrous Superſtitions*, that they cannot be Tolerated in any *Proteſtant* Country without Infection. 'Tis true they are not Tolerated in *England* by a Law, yet they too much Seduce the Natives in Corners, and Undermine the *Eſtabliſh'd Religion* by Secret Artifices. Their *Principles* are ſuch as give a great Latitude to the Senſual Voluptuous Inclinations of Mankind; and Carnal Perſons are eaſily Seduced into a way which gives ſo great Liberty to their Luſts: And where the Prieſts have a Power to Forgive *Sins*, their Temples will never want Votaries.

It may be worth a National Enquiry, how many *Popiſh* Prieſts are come into theſe Realms ſince Her Majeſties happy Acceſſion to the Throne; by what Authority and Power they came over, where Settled, and in what Capacities they at preſent are in? 'Tis true, the Ambaſſadors from *Popiſh* Princes to the Crown of *England*, have the Priviledge of their own Chappels, but 'tis worth Enquiry how many Prieſts in *England* go under the Notion of Chaplains to ſuch Ambaſſadors. I am told that our Ambaſſadors Abroad have the Priviledge but of Two Chaplains at moſt in *Popiſh* Countries, and I ſuppoſe as many may be ſufficient for any Ambaſſador reſiding in our Country. It may alſo be worth while to enquire whether any of Her Majeſties Natural Born Subjects do frequent the Chappels of any Foreign Ambaſſador, and to put the Laws in Execution againſt ſuch Perſons; Care whereof was taken in the late Reign, by Ordering the Conſtables of the Pariſhes every *Lords-Day* to attend the Doors of the Chappels of Foreign Ambaſſadors, and there take an Account of the Names of ſuch of the Natural Born Subjects of *England*, as came there to Worſhip.

Another head of Enquiry, may be in Relation to Lands given in *England* to Superſtitious Uſes, and to Maintain *Seminaries* for the Educating of Youth in the *Romiſh Religion* in Foreign Countrys, from whence they are ſent as *Miſſionaries* into *England*, for the *Propagation* of the *Catholick Faith*: How many of theſe Yearly go out, and how many return.

If the Eſtates of the Kingdom ſhall think fit to make any new Bill for the

Reſtraining of *Popery*, I think little leſs than Confiſcation of Lands, Goods and Chattles, ought to be the Penalty on ſuch as ſend their Children to *Popiſh Seminaries* beyond *Sea*: For every One thus ſent away, is a Subject Loſt, and an Enemy gain'd to the *Queen* and *Realm*; and like *Fiſhes*, they Encreaſe and Multiply, when they Return to Pervert the *Natives* from the Eſtabliſhed *Religion* to the *Roman*. It is a thing to be Wondred at, that ſo many *Plots* of the *Papiſts* againſt our *Religion*, and *Conſpiracies* againſt the Lives of our *Soveraigns*, ſhould not put us upon Methods to find out who the Perſons are that Maintain and ſupport the *Engliſh Religious Houſes* beyond the *Seas*, which are ſo Numerous, as you may ſee in a Book lately Printed, called, *The Preſent Danger of Popery in England*, and if we may believe the *Author* of the Letter to a *Member of Parliament*, Printed for Mr. *Aylmer*, we are not without theſe *Religious Houſes*, and *Nurſeries* of *Popery* in *England*; ſo that we are beſet with *Papiſts*, both at Home and Abroad.

It ſeems Impoſſible that the *State* and *Church* of *England* ſhould be ſettled on *A Laſting Foundation*, while theſe Her Mortal Enemies have the leaſt Countenance, in our Country: We may as well expect to keep our Houſes free from Infection, when we Suffer People Sick of the *Plague*, to Bed and Board with us. The *Principles* of the *Papiſts*, are ſuch, that muſt of Conſequence Deſtroy both the *Queen* and Her *People*, if ever they procure a Competent Force to accompliſh that End: For they are *King-Killers* and *Queen-Killers* by Profeſſion, and they Merit *Heaven* by Deſtroying *Heriticks Root* and *Branch*. *Maſſacres* and *Slaughters* of *Proteſtants*, are the chief Meritorious Acts of their *Proſelites*, and the more of theſe they Murder the leſs Time have they to ſtay in their *Purgatory*: And a *Roman Catholick* that ſhall be ſo happy as to Murder a *Proteſtant* King or Queen, tho' he be Hang'd for the Fact, he's certain of Heaven after Death, and ſure to be Canonized for a Saint. And are Men of ſuch *Sanguinary Principles* fit to Live in any Government? And can we be ſafe while we entertain Men among us that are Obliged in Conſcience to cut our Throats?

We find the Parliament in *Ireland* are paſſing a Bill there for Reſtraining of *Papiſts* and *Popery*. That Kingdom has been ſufficiently Water'd with the Blood of its *Proteſtant* Natives, to ſuch a Degree, that 'tis a Matter of Wonder there is an Occaſion of a Bill of that Nature at this preſent time: One would have thought that Kingdom ſhould have been as clear of *Papiſts*, as it is of other Venemous Beaſts; but too much *Lenity* and *Compaſſion* in *Proteſtants* have always given the *Romaniſts* an Advantage over them. *Compaſſion* is indeed a *Chriſtian* Duty, but the Exceſs of it turns into *Cruelty*. We are Cruel to our ſelves and Poſterity, when we ſuffer ſuch *Bloody Enemies* to watch for our Deſtruction.

Thoſe are little acquainted with the *Deſigns* and *Practices* of the *Papiſts*, who know them not to be the chief *Fomenters* of our Inteſtine Differences, both in *Civil* and *Religious* Concerns, and that they have Ways whereby they create Miſunderſtanding betwixt Parties, and even amongſt thoſe whoſe Buſineſs it is to Compoſe our Differences: They are the *Devils Bellows*, that Blow up the *Coals of Contention* whereever they come; their *Tongues* are ſet on Fire of *Hell*, and like the Mighty *Leviathan*, they Reſt beſt in Troubled *Waters*; and we muſt never expect to have Peace in the *Church* or *State*, 'till ſome New *Laws* are made for the Suppreſſion of our Common Diſturbers.

And

And when once we Enter on this Neceſſary and Glorious Work, we muſt take care to get our ſelves Rid of thoſe *Reliques* of *Superſtition*, which remain among us, and give the *Papiſts* yet Hopes of our Ruin. I ſhall not Launch out of my Depth on this Subject, for Fear of Offending ſome, who I have Charity to believe are Friends to *Popery*, out of meer Ignorance. But ſure I am, if the Obſervation of the *Popiſh Red-Letter* Days were laid aſide, it would be much for the Common Good; if there were no more in it than this, that by the Obſervance of thoſe Days, the Youth of *England* Loſe at Leaſt a *4th* Part of their Schooling, and what is worſe, are Expoſed to the *Contagion* of *Vice* and *Prophaneſs*, by the Diſcontinuance of their Learning.

What I have ſaid is Deſigned only for the Good of *England*, and the *Souls* of its *Natives*; I don't Direct, but Endeavour to Remember what is for our *National* Happineſs, and who knows but a *Poor Man* may Save a *Nation*, as ſoon as a *City*.

FINIS.

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